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"MY CHURCH AND ITS WORLD MISSION"

For the exclusive use of ministers

Sermon Values in the Jerusalem Statement on the Christian Message..... 2

Missionary Sermon Outlines (Based on Jerusalem Commission Reports) 7

1. The Gift of Life (The Christian Message).
2. Missions and Human Relationships (Racial Relations and Industrial Problems).
3. Partnerships in World Redemption (Younger and Older Churches).
4. Itinerating among the Villages with Jesus (Rural Problems in Asia and Africa).

Questions Which Ministers Ought to Answer 12

Confronting the Church with its World Mission 15

The Voice of Younger Churches in the Orient 16

Home Churches with a World Program and How They Do It 19

That Woman's Missionary Society 21

Material for Missionary Sermons and Addresses 23

Telling Missionary Stories to Children 29

New Missionary Literature 31

Reports of Jerusalem International Missionary Council 32

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Sermon Values in the Jerusalem Statement on the Christian Message*

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I think there are perfectly tremendous implications in the Jerusalem Statement on the Christian Message that do not appear at first sight. One of the most engaging figures in early American history, a man who made a great success in the business of piracy, had it said of him that he was "the mildest-mannered gentlemen that ever scuttled a ship." I think it could be said of the company that worked out this statement of the Christian Message at Jerusalem, that they were the mildest company of Christian gentlemen who ever attempted to blow a civilization to atoms.

As I look at this message and think of a few of the things involved in some of its sentences, I believe that its working out would make a revolutionary change in our social order. For there is enough dynamite packed away in the recesses of some of the glorious sentences in this Jerusalem statement to do just exactly what the first company of disciples went out to do from Jerusalem, to turn the world upside down.

I wish to take just a few of these sentences or phrases and try to think of their implications, giving just a glimpse down the road in the direction in which they lead.

One of them, which I think is worth pausing over is this: *"The Gospel is first and foremost good news."* In other words, our gospel is good news and not good advice. Our gospel came into the world, not on the editorial page; it came through the news columns. It was a "five-star," final, "stop-the press," *news*. Something *happened*. "The word became flesh and dwelt among us." The gospel was first preached as news. And wherever it has been preached with power, it has been preached as news.

Its Contents Not Our Comment

"Editorial" Christianity is not adequate to the task that we have. We will never save the world with editorials. Having been an alleged editor for several years I can say that with all the more confidence. We will never save the world with anything. Only God, acting through an event in time has saved the world. It is the historical Jesus who is the burden of our message. Whenever our message dwindles down into mere good advice or to mere editorial comment the momentum of the evangel has entirely gone.

The second great sentence that I would keep in your mind concerns the universality of the message that *"either it is true for all, or it is not true at all."* We accept that as a generality, but how many times it slips from our minds!

Just four years ago this month, at the time of the total eclipse of the sun, a news story of that event appeared in a Buffalo paper under the heading, "Local News." It was treated as though it were entirely something that happened within the precincts of Buffalo. We may smile at that, and yet it has been the same kind of treatment we have frequently accorded the resurrection of Jesus Christ, as though it were a local event which happened within the limits of our town and did not have much more cosmic significance than the operation of our town pump.

* Copies of this significant statement may be secured from the Foreign Mission Board of your own denomination upon request.

The third sentence that I would recall is this, *"Christ is our motive and Christ is our end. We must give nothing less and we can give nothing more."* That statement has implications which every one of us, which the whole church, needs to face.

I came across a statement by Emil Ludwig the other day, that biographer who has written biographies of Napoleon and Bismarck and William Hohenzollern, and doubtless pretty soon of everybody else. He is a young man yet.

Speaking of the art of biography he said this, "If you are going to make your subject live within the minds of others, you have to eat with him, you have to live with him, you have to think with him." Then he said, "Unless you have a certain furious, mad, and passionate relationship to your subject, you will never make him live in the minds of others."

Missionary Interest a Matter of Personal Relationship

Now these are three rather strange and weird adjectives to look at. I have asked myself, as the whole church might well ask themselves, whether anyone would ever gather from looking at us, that we had a *furious* relationship to Jesus Christ. And yet, unless we have that kind of relationship, our great task of making him live in the mind of the world is hopeless. It accurs to me that, by a very strange coincidence, those are the very adjectives that have been repeatedly used of the greatest servants of Jesus Christ. "Paul, thou art beside thyself." It was said again and again of George Whitefield that "he was in a perfect frenzy."

The social implications of this message are the main things I am to speak of. I wish I might make some sentences live again in your minds for a moment this morning. The great fact is laid down in the Jerusalem Statement of the Christian message, that Christ is not only the source and the motive of our work, but that he is the great goal of our endeavor.

Christ-like Individuals—a Christ-like World

There is a perfectly staggering sentence here—*"We believe in a Christlike world. We know nothing better. We can be content with nothing less."* And yet the minute we lift that up where it is plainly visible something else comes up alongside of it and that fact is this: That there are a great multitude of Christian people who are very well content with something a great deal less than a Christian world, people who may have little objections to make here and there, but have no deep fundamental opposition or criticism of our whole social order.

I think the most depressing, thorough-going pessimism now loose in the world is the superficial optimism that is so prevalent in American circles, especially business circles. It is thoroughly pessimistic, because it seems to indicate that the kind of world that we now live in is about the best kind of world that we can expect. I think far more near to the heart of the Christian message is the feeling that something is terribly wrong, because that implies a vision of a world vastly different from ours.

One great thing that the Christian message does for us is to cultivate a new sense of the kind of a world that we live in and how far it is away from Christ.

Mr. C. K. Chesterton has a very striking story of a very sensitive architect and a very ugly house. This architect had been out at one time and had seen this house. It had sent him into such a paroxysm of agony that for a while his life was despaired of, and he lived in a kind of haunting fear that in an unguarded moment he might be lured out in London for a walk and would come face to face again with that excruciatingly ugly house.

So finally he hit upon a very brilliant method of avoiding that catastrophe. He felt that the only way he could be sure of never seeing the house again was to move into it and live in it. That was exactly what he did. He never saw it again and lived happily ever afterward.

To Feel Our World's Need is to See and to Know

I think that is exactly the way in which we have dealt with this world in which we live. We live in it and therefore we don't see it. It is only when we get a chance to look at it freshly through the eyes of Jesus that we see the squat ugliness of many of its ruling motives. One great thing that Jesus does for man, when he comes into a man's life as a real factor in his thinking, is to take him for a walk around the block so he can see the house he lives in. Historically, that is what he did for men. He took them out for a walk. He said, "Follow me." And as they responded to that invitation and walked up and down the country lanes and up the city streets in the companionship of Jesus, they got a new look at their world.

And it is through His eyes that we do get a new look at the world. And this great Jerusalem message, with its clear vision of a Christlike world, takes us out so that we can get the same kind of vision of our world. Then we see that there are many things that, in our complacency, we have allowed to go into the making up of our world, which are utterly anti-Christian.

We used to have, in the old days now happily past, a number of great discussions and controversies about baptism. I think there is a new controversy about baptism that needs to be launched in our day, and that is this: that we have baptised into the name of Christ, motives for living which have no part whatever in association with that sacred name. We have given a sort of Christian respectability to ways and motives of life that are utterly pagan, and yet which have come to be one of the great driving forces of our life. If we take seriously that implication that we believe in a Christian world, we will see in the years that are immediately opening up in front of us, a tremendous amount of missionary work to be done right here in America, especially at this time when, both consciously and unconsciously we have decided that, in a new way America shall go out to capture the markets of the world.

We have rubber in Libera. We have rubber in the Phillipines. We have automobiles in Brazil. We are pushing the expansion and carrying out of all the complexities and all the exploitation of our economic order to the great increase of the confusion and suffering of the world.

We have made up our minds to do it. We will probably do it in a gentlemanly way, but we will have enough cruisers to protect ourselves while we are doing it, and we have made up our minds to do it.

Do We Mean It?

Look at another statement: *"We are against all exploitation of man by man. We cannot tolerate any desire, conscious or unconscious, to use this (missionary) movement for purposes of fastening a bondage, economic, political or social, on any people."* We have no business to say anything like that unless we mean it. If we mean it, it means a hundred years' war. It means putting ourselves in the name and with the power of Christ against forces compared to which the force of the slave trade or the force of the saloon traffic seem like an utterly pigmy power.

As we go out to defend and safeguard human rights the world over, we will find ourselves ranged against those anti-Christian forces which have much of their strength here at our very doors. Suppose we ask ourselves what we mean by being against all exploitation. Just think what an overturn it would

be in the streets of every one of our cities, if we as a people really did care as much about people as we do about things.

I had that shockingly put to me a few years ago in New York City when I came over into the city and ran into a military parade in the lower part of Broadway. There was first a squadron of policemen and then a number of soldiers, and it seemed to me that I was witnessing an invasion of the financial district from some foreign land—from New Jersey or some other foreign place.

I looked at it and inquired just what it was, and one of the bystanders told me they were moving $25,000,000 in gold through the streets of New York City. I suppose that in a way it was a commentary on our cilvilization that they ordered out the army when they moved a few dollars. But it was also a commentary or something greater, that as I saw the whole force of the city thrown into the guarding of that lump of gold, I could not help but think rather bitterly about the great stream of human life that is allowed to be fed into some great hopper in some mill as though into a concrete mixer, the waste of life in the factories and the waste of life in the Pennsylvania and West Virgina coal fields. We come to see what a twisted sense of values we have. That stuff you can throw on the table and hear it clang is real stuff, but it is only Jesus and others who have caught his standard of values who ever think of the fine human values as transcending all others.

A More Heroic Practice of the Gospel

It means, of course, that we throw ourselves against war as we have been doing. That in some way we may have a positive answer to those "winter" words of Thomas Hardy, which represent the discouraged and disillusioned feeling of many people when he says, "After two thousand years of mass we've got as far as poison gas."

There is only one alternative before the church in such a day and world as ours. We will either *regenerate* the world or we will be *assimilated* by it. We can't stand in any middle course. We must touch the springs of conduct and so change them with the power of Christ and the spirit of Christ, or the church will be fitted into the world picture as just a part of the scenery. Religion will then come to play a part, something like that magnificent decoration in the Fisher Building out here in Detroit, wonderful Gothic embellishments for a great temple of commerce, and that is about all.

A More Courageous and Inclusive Program

Another phrase to look at long and prayerfully is this: *"We call on all Christian people to be ready for pioneering thought and action in the name of Christ."* Does that mean anything to us? If we are going to be pioneers it means that we get into unoccupied territory, not continually camp on the things that have been rather thoroughly permeated with Christian feeling and truth.

It is a great tragedy in the life of an institution, a church or a nation, when it loses a frontier. We know what a difference it made when the frontier was lost in the United States; when the end of the frontier was reached.

Mr. Charles Merz, in his *"Great American Bandwagon,"* has recently made a playfully exaggerated use of that idea of losing the frontier, when he points out that the energy which in other days was thrown out into a great westward movement in occupying the frontier, now has no place to go. It exhausts itself in a rather restless and fruitless spinning around in automobiles, a tour of the "hot dog stands" and gasoline stations. There is no great commanding object that is outlet for the energy, so people drive up and down the Boston Post Road and the Lincoln Highway, which have taken the place of the

Oregon and the Santa Fe Trails. I think we might almost say that the epic has become the Buick.

The same thing happens when we lose the great goal of our endeavor and instead of having some great out-push into new territories to conquer them in the name of Christ, we exhaust ourselves in rather restless spinning around. That has happened in a great many churches. They have no great outlet for their energy and they spend it in "activities" of one kind and another. The church of Saint Peter has become the church of Saint Vitus. One of the redeeming powers which the missionary enterprise throws into the life of the church today is that it gives it an adequate outlet and a chance to have that zest and vitality we find in the church in the Book of Acts. There was a reality of life there.

The Rebuke of Christ's Love

Finally carry this sentence in your heart: *"It cannot be that our present complacecy and moderation are a faithful expression of the mind of Christ and of the meaning of His cross and resurrection in the midst of the wrong and want and sin of our modern world."* That comes close to us all. Do our moderation and complacency in the face of the unrestricted ravages of the profit motive, which is the main driving force of our world today, represent the cross of Christ?

Someone has said that many churches furnish "the unpropitious spectacle of a mild mannered gentleman trying to persuade a company of docile people to become still more docile." That is a long way from the business of Jesus. We are a long way from the business of Jesus when we are emphasizing only those comparatively easy virtues that do not disrupt the whole system of greed that is making so much havoc in the world.

Two of the last three invitations which I have had to speak at service club luncheons came with the request that I speak on the subject of honesty. Now, I approve of honesty, even to the extent of practicing it in moderation. But in such a world as ours it is easy to see why business often picks on the virtue of honesty to receive the emphasis of the church. It is one of the virtues needed in business. You can't conduct the business of the world today without a whole lot of honesty. That is the reason why embezzlement is really the sin against the Holy Ghost in the business world today. If you dig down into the foundations you will find that there is a great deal more feeling of horror over embezzlement than or horror over making a fortune out of the exploiting of men, women and children.

A Program With a Cross

At Christmas time, in some of our public squares in the cities, the lights of office buildings are arranged so that they shine out in the form of a cross. Last year I stood in Madison Square, New York City, and looked at one. It seemed to me the moving symbol of the great task, and thank God, the great hope of our world, that the church and the message of Jesus Christ must be in our world not merely as a little Christmas tree as a temporary addition in some city park. It is rather to be a part of business itself, of the thing that we do for a living, and which is the texture of our daily life and the work of our whole industrial world. On that we must place the marks of the Lord Jesus. For only as we carry his spirit into the ruling forces of our work, only as we bring into business itself some of the sacrificial spirit of Jesus Christ, will we ever get along with the task and the hope of making this a Christlike world.

(From an address delivered before the Foreign Missions Conference of North America in Detroit, Mich. January 16, 1929.)

Missionary Sermon Outlines

These outlines are based on the Jerusalem Commission Reports, which have been published in booklet form under the title *"The World Mission of Christianity."* This booklet may be secured for 25 cents from the International Missionary Council, 419 Fourth Avenue, New York City. Page references in these sermon outlines are cited from this booklet. Ministers desiring fuller reference material of very great interest and value are urged to order a complete set of the full Jerusalem Reports. These are listed on the last page of this bulletin.

The following sermon outlines may easily be adopted for use in mid-week services. An address followed by informal discussion is the usual procedure.—*Editor*

"The Gift of Life"

("*I am come that they might have life, and that they might have it more abundantly.*"—John 10:10)

Introduction. One of many affirmations of Jesus which constitute the Magna Charta of our faith. These affirmations are Truth and Life to us. Our own experience and that of all ages corroborates them. On these affirmations the Church takes here stand. The foreign missionary movement rests for its justification on the truth of these affirmations.

The gospel is first and always good news. "It is not our discovery or achievement." It announces truth which just because it is truth, must be universal. Two and two do not make four here and something else elsewhere. "Either it is true for all or it is not true at all." (pp. 9-10)

1. The hunger of the world for Truth and more abundant life. (p. 1)
2. In what sense is Christ life to us? to all men? (pp. 8-9)
3. What is our attitude to the truths in other religions? Is syncretism in religion possible? (pp. 14-15)
4. False missionary motives which we would repudiate:—
   a. Foreign Missions carries with it political, economic and social bondage.
   b. Foreign Missions imposes beliefs and practices on others in order to manage their souls in their supposed interests.
   c. Foreign Missions imposes on others fixed ecclesiastical forms which frequently have little meaning or value. (p. 10)
5. The primary and essential motive and objective in Foreign Missions. (pp. 10-11)
6. The individual vs. the social emphasis. (pp. 9-11)
7. The spirit and attitude of the Western Church in sending forth its missionaries. (pp. 11-13)
8. Missionaries as "pioneers of Life." Illustrate in what varied ways missionaries seek to share Christ and the fulness of life He gives with people of other religions and cultures. (pp. 20-22, and pp. 40-63)
9. The relation of Christian missionary effort to non-church activities of international scope. Cooperation rather than rivalry.
10. The genius of Christianity, which is, "that we keep only what we give away." (Mark 8:35)

Necessity to continue and to increase our ministry of sharing. (p.16)

Conclusion. Foreign Missions no longer unilaternal in the sense that western churches are alone in sharing Christ with the world. Henceforth, the younger and the older churches are to constitute a world-wide missionary fellowship, administering of their treasure, each to the other. (p. 16)

Dr. Luccock's article in this bulletin offers material for this sermon. Also a recent book entitled "Changing Foreign Missions," by Clelland B. McAfee. The major part of the material, however, may well be taken from the Jerusalem Statement on "The Christian Message" by consulting page references.—*Editor*

"Missions and Human Relationships"

("*Who is weak, and I am not weak? Who is offended, and I burn not?*"
—2 Corinthians 11:29)

Introduction. Not few but many in each age have identified themselves with their fellowmen, sharing their weaknesses, feeling resentment at their misfortunes, contending for another's rights. In obscure places and in the most common walks of life, beautiful illustrations of this may be found. St. Paul in this text voices what should be the characteristic of every Christ-like individual. We are one family on the earth, with one father and with one household law, which is the law of love.

1. Christ's teaching as to: a. sanctity of personality, b. brotherhood, c. corporate responsibility. (pp. 46-48)
2. The foreign missionary program as influenced by these teachings.
3. No individual, no group, no class, no area of human activity, human relationship or human thought is beyond the interest and concern of the foreign missionaries, who have always been pioneers in every effort which has had as its end the improvement of the individual or society.

"We who are going out into the foreign missionary enterprise must bear Him into all the areas of life, into all the relationships and personalities, into all the forces and energies where Christ is still a stranger. We must hold up the Christian ideal and lay down the Christian law as obligatory for every activity and agency and organization and relationship of men.

Now there is nothing from which we need to shrink in this; it is all unequivocally explicit in the terms of the great Commission itself. Turn back to the Greek Testament and see what it says. We are to preach this Gospel "to every creation." The most powerful creatures in the world today are not little human individuals like you and me. They are great impersonal forces, aggregations of individuals, huge economic and political and industrial and commercial and educational groupings of power, creations of man. The great Commission from Christ's own lips lays down upon every one of them the same Gospel that falls on our personal hearts. And this exegesis is not forced, for we turn back to the great Commission in the last chapter of St. Matthew's Gospel and does it not read with equal explicitness, 'Go ye into all the world and make disciples'—and what, of whom?—of men and women, yes, to be sure, but that is not the language. 'Go ye into all the world and make disciples of all the nations, teaching the nations to observe all things whatsoever I have commanded you.' "—*Robert E. Speer*

4. No antithesis between the individual and the social emphasis. The Western missionary has a care for the body and mind, as well as for the soul. Foreign Missions is interested both in individual redemption and in community redemption. (p. 48)
5. Why were the missionary leaders and Christian nationals who assembled on the Mount of Olives concerned about racial problems? (p. 41)
   a. Causes of injustice and discrimination (pp 41-44)
   b. What can foreign missionaries and the younger Christian Churches do? (pp. 43-45)

6. What relation has foreign missions to the solution of industrial problems?
   a. Particular forms which economic problems assume in backward undeveloped areas. (pp. 48-52)
   b. What can the missionaries and the younger Christian Churches do? (pp. 48-54)
7. The futility of attempting Christian solutions of great world-wide problems except on a world-wide scale. Hence the challenge to Christian Churches in the West to cooperate with the younger churches in the East in effecting Christian solutions. We must be more Christ-like in our racial and economic relationships here. (Give illustrations showing how failure to change non-Christian practices in America seriously affects missionary effort abroad.) The confessions of the representatives of the western churches as voiced at Jerusalem night also be cited. (pp. 12-13 and 40-48)

Conclusion. The old distinctions between home and foreign missions must go. An equal responsibility rests on all Christians not only to combat successfully non-Christian situations in their own land but also and at the same time to assist the churches of other lands in similar efforts overseas. The growing inter-dependance and inter-relatedness of life makes any other course impractical and un-Christian.

Adequate material for this sermon is offered in the two Commission reports of the Jerusalem World Missionary Conference, entitled, "The Christian Mission in relation to Industrial problems in Asia and Africa," and "Racial Relationships."—*Editor*

Partnership in World Redemption

(*"You are strangers and foreigners no longer; you share the membership of the saints; you belong to God's own household; you are a building that rests on the apostles and prophets as its foundation with Christ Jesus as the cornerstone."*—Eph. 2:19-20.)

Introduction. A spiritual conception of Christian fellowship permits no discrimination between races and classes. "There is no room for Jew or Greek, there is no room for slave or freeman, there is no room for male or female; you are all one in Christ Jesus." Gal. 3:28. Similarly, the little churches of Ephesus, Corinth and elsewhere are as much a part of the body of Christ as the larger home churches in Jerusalem. The same Lord—the same baptism—the same spirit—the same mission in the world.

Let us see how this conception of Christian fellowship applies to world situations and to the relation of younger and older churches today.

1. Christ and His revelation not foreign to any people. If we make it so, it is because we exalt its purely western elements over its universal elements. (pp. 10-15) From all this, it follows that the obligation to share and interpret Christ rests equally on all.
2. The tendancy to naturalize Christianity in every land to which it is taken. the goal being an indigenous church and a truly indigenous Christianity. (pp. 32-33)
3. Younger churches on the mission fields. Give descriptive accounts of church groups in different stages of developments. (See Volume III of the Jerusalem Reports.)
4. Changing relationships between younger and older churches. (pp. 33-35)

Are we, in American Churches, ready to accept these changes and willing to continue to support these younger churches on the new basis of partnership?

5. The missionary enterprise described in terms of this new relationship between younger and older churches. (pp.34-37)
6. Some of the things which the younger churches of the Orient are saying to the Older Churches of the West. (See special article in this issue on this subject.)

Conclusion. A world-wide partnership in world-wide evangelism. Just as the young churches established by St. Paul ministered to the older Christian communities in Jerusalem during the first century, so today we in the West may confidently look forward to the contributions of younger churches in the East thereby greatly enriching our religious experience and our interpretation of Christian truth. A universal Christ requires the interpretation of every race and nation.

Itinerating Among the Villages With Jesus

("*They told Him—'Everybody is looking for You'. But He said to them —'Let us go somewhere else, to the adjoining country towns, so that I may preach there as well; that is why I came out here.*"—Mark 1:37-38.)

Introduction. Jesus' love of the country—his familiarity with rural life and his frequent allusions to nature when illustrating the most profound spiritual truths. Would this suggest any special sense of mission to rural communities? On the part of Christ? On the part of missionaries today.

1. Against the background of rural life and need in our own country, portray rural people, rural conditions and rural needs in non-Christian lands. Three or four well-drawn pictures of conditions preferably in India, Africa, China and the Moslem world will suffice. (See Volume VI of the Jerusalem Reports for a wealth of illustration material.)
2. Christian missions and the neglected rural communities everywhere. Why did the need of rural people receive major attention at Jerusalem. (pp. 56 and 60-62)

   a. Rural folk constitute the great majority of the earth's people.

"It is probable that two-thirds of the world's population, or roughly one billion people, live on the land and make their living primarily from the land. All the great mission fields are from seventy-five to eighty-five per cent rural. When we consider a Christian program for the whole world, we find that Russia is eighty-five per cent rural, that the Balkans are rural and that even industrial countries, such as Germany and France are one-half rural. The United States is still half rural socially, and a third rural industrially.

"India has a population of approximately 320,000,000, scattered over an area as large as Europe with Russia omitted. Nine-tenths of these people are dwelling in India's 700,000 villages. Of these 262,500,000 live in centers with less than 2,000 inhabitants. Four-fifths of this vast village population make up the farm population."

   b. The rural villages and hamlets of the world, hundreds of thousands of them, perhaps millions, are distinctly isolated from the great centers of population.
   c. Until now the farmers of the world are furthest from the reach of the native Church leaders, of the missionary, of mission schools and hospitals, and therefore as a class are most neglected.

"It is not an overstatement to say that fifty per cent of the entire population of Japan are country people as yet untouched by Christianity. Japanese Christianity is entirely a Christianity of the cities and towns, not at all one of the rural communities."

d. The rural village or local community as a social unit is of first rate importance if whole nations are to be won for Christ.
e. Rural people are being widely exploited in many areas. (Instance migrations to industrial centers as in South Africa.)
f. The restlessness of rural populations in some areas and their mute apathy in other areas indicate the presence of problems which constitute a major challenge to the Christian forces of the world.
g. It is for rural folk Christ died no less than for city folk.

"We must capture the peasant heart of Japan for Christ now or the opportunity will be lost and in the years yet unborn as rural Japan is to grow, so will Japan grow. The soul of Japan lies hidden away in these rural stretches, and not until we capture these areas shall we be able to crown Christ King in the Japanese Empire."

3. Objectives of mission work in rural communities. (pp. 56-57)
4. Types of Service now being rendered on various mission fields. Describe two or three of the following detail. (See Volume VI of Jerusalem Reports especially pp. 16-24)
   a. Intensive Evangelism of Entire Country Side. (Volume VI 30-32)
   b. Newspaper Evangelism. (Volume VI 34)
   c. Rural Health Work. (Volume VI 35-36)
   d. Better Homes Campaigns. (Volume VI 37)
   e. Rural Community Schools. (Volume VI 44-45, 199-201)
   f. Schools for Girls in Christian Home Making. (Volume VI 47-48)
   g. Leaders Training Institutes. (Volume VI 49-56)
   h. Mass Education Movement (China). (Volume VI 63-66)
   i. Rural Work Demonstration Centers. (Volume VI 246-247)
   j. Cooperative Credit Societies. (Volume VI 69-73)
   k. Agricultural Colleges. (Volume VI 56-63)

Conclusion. Countless untouched rural villages offer new frontiers to the foreign missionary enterprise. Christ has gone before and His beckoning hand calls us. "Let us go elsewhere—to adjoining country towns." Does this call mean anything to us?

Urgency in Japan. Rural Japan with its nearly 30,000,000 people, almost half of the nation's population, is virtually untouched territory. There are 857 rural towns with a population of over 5,000 each. Of these 428 are entirely unoccupied by the Christian forces. In Shiga Prefecture there are 191 villages. These villages have a population averaging 2,600 each. In these 191 villages there is but one church, one preaching place and nine Sunday schools. This is typical of the situation all over the Empire.

The present agrarian awakening in Japan challenges the church to advance into the rural areas. This awakening is over-emphasizing the material aspect of life and it must be given an idealistic and spiritual turn. This is Christianity's opportunity. If we fail to capture the farmers' mind and heart for Christ now we will let slip a golden opportunity and fail them in their hour of greatest need.

There remain in Japan 428 towns with a population of over 5,000 people each without a church or preaching place of any denomination. (*Findings for the Jerusalem International Missionary Council Meeting prepared by The National Christian Council of Japan.*)

Questions We Ought to Answer

Not audibly in the meeting house, perhaps, but when alone or in small groups after the minister's "occasional" missionary sermon. These questions are contributed by those experienced in work among young people. They are for the guidance of ministers in their presentation of foreign missions.

1. *Why do young people heave a sigh when their minister introduces a missionary or warns them that he is about to preach a missionary sermon?*

"Experience shows that our presentation of missions to the younger generation should begin at *points of contact with their present interests.* In some areas students can be reached most effectively when the starting point is that of the uniqueness of the Christian message as such. In other areas, however, the points of contact will be the deep interest and concern which students have for the social order. To such students it is necessary to point out how, in a world in which the life of the nations and races is increasingly bound up together, missions play a powerful part in the redemption of society. Students need to see that a Christian China is the necessary prerequisite of a truly Christian America or Britain, and that the reverse is equally true.

Many of the finest among our younger men and women have a deep conviction that the Christian Church must devote itself to the cause of world peace, and to the removal of all possible causes of friction. We must therefore show how missionary agencies of the Church are an evangel of goodwill, mutual understanding, and peace throughout the world, and emphasize the unique opportunity and responsibility of every missionary as an apostle of peace both in relations with the peoples of another nation or race, and in the influence he can exert upon his own nation.

From points of contact such as these, our presentation of missions can proceed to show how the mission of the Church in the world is vitally and organically related to the whole life of men, in all its aspects and relationships. The Christian life is a devotion of body, mind, and spirit to the will of God in Christ, which must be effective in every aspect of life, personal and corporate"

2. *Why should Christian young people be interested in the world program of Christianity? Has the foreign missionary enterprise any single definite aim?*

"We believe in a Christ-like world. We know nothing better, we can be content with nothing less.

We believe that men are made for Christ and can not really live apart from Him. Our fathers were impressed with the horror than men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

3. *Is it not condescending on our part if not presumptuous to assume that we must now go forth and convert the world?*

"We do not go to the nations called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christ-likeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign.

We confess our neglect to bring the ordering of men's lives into conformity with the spirit of Christ. The Church has not firmly and effectively set its face against race-hatred, race-envy, race-contempt, or against social envy and contempt and class-bitterness, or against racial, national, and social pride, or against the lust for wealth and exploitation of the poor or weak. We believe that the Gospel "proclaims the only way by which humanity can escape from class and race-hatred." But we are forced to recognize that such a claim requires to be made good and that the record of Christendom hitherto is not sufficient to sustain it.

We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His cross and resurrection in the midst of the wrong and want and sin of our modern world."

Can we enthusiastically support missions any longer when we are told that "the missionary is the right arm of Western imperialism," that our chief concern in missions is to force our beliefs and our denominations on others?

"We repudiate any attempt on the part of trade or of governments, openly or covertly, to use the missionary cause for ulterior purposes. Our Gospel by its very nature and by its declaration of the sacredness of human personality stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political, or social, on any people.

Going deeper, on our part we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others.

Nor have we the desire to bind up our Gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others."

Are we justified in assuming that the non-Christian religions are inadequate to meet the deepest needs of men?

"We rejoice to think that just because in Jesus Christ the light that lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the

one Truth that sense of the Majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with Ultimate Reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

While we would not deny the elements of worth existing in other religions, we are convinced that Christianity alone can supply what education requires. In Jesus Christ we have the example of perfect personality, full and harmonious, creative and universal: in His Gospel of the Kingdom the expression of perfect human society; in His Spirit the power by which mankind can be individually and corporately transformed. The experience of His followers of all ages and of all races demonstrates that in proportion as they yield themselves to Him they are set free from selfish fears and ambitions, disclose fresh resources of love and joy, peace and fortitude, and set forward the abiding welfare of the human family."

When will the need of foreign missionaries and financial aid cease?

"From the older churches financial aid and missionaries for almost every type of work are still urgently needed and will be required for many years to come. The call to occupy the unoccupied areas in every country of the world, the urgent necessity for a great evangelistic advance, the establishment and strengthening of schools, colleges, training institutes, and other institutions of a specialized type; the provision of Christian literature of high quality and in great volume for the younger churches; the development and extension of Christian hospitals and other philanthropic agencies; the demand for an enlarged program in the realm of Christian education and for new experiments in the rural areas—these and other forward movements throughout the world call for a measure of sacrificial giving on the part of the older churches beyond anything that has characterized their life up to the present time."

The material quoted above in partial answer to the questions of young people comes out of the official statements prepared by the Jerusalem delegates. Of these delegates half were from countries other than Europe and North America, and over a third were native Christian leaders in so-called mission lands. Not the Christians of the West only, therefore, but Christians of East and West, South and North are speaking through these quotations.

Are Missionaries Wanted? "The Chinese church and Chinese Christians are eager for a continued stream of missionaries from America and from Europe, if they can have a voice in the kind of missionaries and in the training of those missionaries. We ought to be willing to concede this voice to the Chinese—the right to select the kind of men and women who are to come to their churches and schools, the attitudes of mind these men and women are to have toward China, the training they are to have before leaving for foreign service, the relationship they are to have to the Chinese church."—*Secretary Henry Hodgkin, of the National Christian Council, China.*

Confronting the Church With its World Mission

1. Devote one Prayer Service each month to intercession for Christian Movements in other lands.

2. Stress the fact that when we gather around the Communion Table and re-dedicate ourselves to the spirit and teachings of Christ, we at the same time commit ourselves to God's program of world redemption no less. We say, "I will," to the great commission, "Go ye."

3. Have a small table in the church where books bearing on the "World Mission of Christianity" can be on display. These might be the property of the minister, provided by a special fund, and a brief review of each book by the pastor might be attached to the inside cover page.

4. Devote an occasional Sunday evening to a graphic description of the progress of Christianity in some area of the world which may be specially in the public mind at the time. For example: "Christianity in Palestine" for the month of December; "The Protestant Church in Latin America" for March; "The Ancient Churches of the Near East" for one of the months during the Lenten season.

5. Organize a Church School of Missions during or immediately after the Lenten season for different age groups in the church securing literature on the organization and suggested material of these schools from your own Foreign Mission Board headquarters.

6. Provide open forums on the "World Mission of Christianity" especially for the men of your church or for your young people. In these forums, current questions and misgivings on missions are pertinent and answers should be attempted by carefully chosen missionaries or Christian nationals.

7. Offer an occasional review from the pulpit or in the mid-week service of a book which bears on conditions abroad and on the relation of Christian movements to these conditions.

8. Start a Missionary Reading Contest, using recent books. Ask your denominational Board for suggestions.

9. Hold a "Poster Contest" in the Sunday School having the classes prepare original posters on some missionary subject in competition with one another. Close with a popular exhibition of the posters.

10. Express your own interest in missions by your attitude and testimony both privately and from the pulpit. Such interest will manifest itself in the frequent use of missionary illustrations and specific mention of the World Mission of Christianity in public prayer and in your conversation as you engage in pastoral work. The main question is, "Does the pastor really believe in missions. Does he regard active interest and partcipation therein as essential to the spiritual health and growth of his people. Does he feel that an important part of his responsibility for leadership is to give the members of his church a world vision and a passion for Christian world service?"

11. Insert missionary news items frequently in the Sunday Service Bulletin of your church.

12. Commit the church to some definite foreign missionary project, around which a strong educational program can be built. Most Foreign Mission Boards have Project Departments.

The Voice of Younger Churches in the Orient

It is difficult to visualize these churches. They differ so widely in age, in Christian experience, and in maturity of leadership. Frequently, the smaller, more dependent groups in pioneer areas voice the more human and fundamental needs. The following paragraphs suggest some of the thoughts which one who has recently edited a series of books written by Christian Nationals interpreting the character and progress of the Christian Movement in other lands has gleaned and put into his own words for the readers of this bulletin.
—(*Editor*)

We are not disappointed in Christ. The more we know of Him, the surer we are that He is what we supremely need. No one is successfully competing with Him for the mind and heart of our nations. "Thou, O Christ, art all we want." While we have misgivings regarding so-called Christian civilization in the West and frequently wonder why Western Christians are no further on in their attempt to bring the spirit and principles of Jesus into operation in every-day activities and relationships, we are not turning our backs on Christ because the goal of a Christlike world is still so far ahead.

We do not despise nor are we ungrateful for the Christian heritage which comes to us from the West. A certain measure of criticism may be expected from us during this period when we so deeply resent the limitations and injustices, political and economic, which Western nations have inflicted upon us. Especially have our non-Christian fellow countrymen refused at times to admit that there is any good in Western culture or religion. Notwithstanding this, it is universally agreed that wherever Christ and His teachings have gone, there He has brought health, emancipation and a new hope. The glory of the missionary enterprise may still be found in the seeds of revolution which it has imported into every land. Anyone who has witnessed or experienced the tansformations in character thought and social customs which the knowledge of Christ and Christian teaching have brought, must always be sincerely grateful.

We do not disown the fellowship of Western Christians. In other words, we welcome the Christian missionary who come to us in the spirit of one who serves and offers us gifts in Jesus' name. We want the Christian movement to go forward. Were you in the West to cease your missionary cooperation at this time you would seem to us to be losing heart in the most glorious period of your missionary history. Western missionaries and Christian nationals have worked and prayed for these years of transition for over a century. It should therefore be both a privilege and a challenge to you who have brought us to this stage to see us through. We cannot solve our problems without your help. We need your experience and counsel. Please stand by. There are dangers in this period of transition. Our Christian forces are limited in number and strength. We do not have the same allies in our communities which churches in Western countries can always depend upon. Morever, if Christianity is to live in the West as well as in the East it must be self-diffusive; it must continue to give of itself. Christ promised ere he left His disciples, "Lo, I am with you always." Will the Christian Churches of the West promise less to younger churches in the East?

Both the truth in Christ and the truth about Christ are stubbornly opposed in our lands. Non-Christian systems of thought and life, secularism, agnosticism and moral cynicism combine to make the faithful witness of the churches

daily more imperative. In support of this witness we need from the older churches of the West a reaffirmation of the unique and redemptive elements in the Christian faith. Shorn of these elements, the missionary enterprise, as conceived from the beginning, has no mandate for life. Uncertainties chill; glad assurance warms and energizes. We in the younger churches stand in urgent need of the testimony of you who are older regarding "the things most surely believed among you." Millions of our countrymen are like bewildered pilgrims at the cross-roads of life. They are asking us, as well as you of the West, "Sirs, do you know *the* way to God?" And no question mark or mere declaration of common quest by Christians, East or West, will meet their need. Paul said, "I know and am persuaded." Peter declared, "Thou art the Christ." The Christian Church was founded upon convictions like these and we cannot extend it around the world on anything less.

The introduction of theological controversies and denominational rivalries from the West have militated against the most effective proclamation of the Gospel. There is a sense in which the missionary and the native evangelist can be so eager to make a case for Jesus that in consequence they prevent Jesus from making a case for Himself. You in the Western churches can press so strongly *your* opinions about Jesus, gained after centuries of study and experience, and you can give *your* interpretation of Him so persistently and so insistently that you leave little for us to discover for ourselves. Not only what others announce Christ to be but also what He, Himself tells us He is in a slowly maturing fellowship as we walk and talk together on our native roads and beside our own ancestral walls can fully answer our deepest needs.

As Churches, we are not always agreed, nor do the maturer groups of Christians or abler Christian leaders among us always succeed in voicing our full desires. There are many first generation Christians among us who are not yet old or experienced enough to speak discerning words to the Churches of the West. For the present, all that these younger converts would say is, "We are grateful to you of the West for bringing to us a knowledge of Jesus and we will try faithfully to live His way if you will continue to teach us." To forget this large, inarticulate group of Christian believers in every land is to miss the true picture of the religious needs, struggles and aspirations of younger churches around the world.

If you in the West would help us at the point of our greatest need, seek out more earnestly Jesus' type of life in this present complex world. Experiment more seriously as individuals and in groups on the sort of life which is necessary if we are to live together in this world as one family and if our Father's household law of *love* is to control all human activities and relationships. Up till now no prophet or dreamer has given a clear compelling picture of a Christ-like World. We supremely need pioneers in Christ-like living, showing in every-day terms how Jesus would live were He in the flesh now, and how much it would cost.

Any selfish solution of un-Christian conditions or practices along solely national lines, while a distinct contribution to younger churches in other lands, will not suffice to make the whole world Christ-like. We can not make this world immune from smallpox or sleeping sickness by successfully combating these plagues merely in one country or in one class of society. Only a simultaneous, world-wide program of redemption will be effective against world-wide sin and death. Our need is not only that America should make the total impact of her life more truly Christian on the rest of the world, but that every nation should set out to fulfill this high mission.

As our churches grow in strength and as our Christian leaders prove themselves worthy of carrying heavier responsibilities, we would welcome a gradual transfer of control from the missionary to the Christian National, from the mission on the field and the Foreign Mission Board to the National Churches in our midst. That we shall make mistakes is natural. That Christians in the West should hesitate to trust us with the discharge of important duties or the administration of large funds, is equally natural. Too rapid a transfer would not contribute to our best interests or to our healthiest growth. On the other hand, too tardy a relinquishment of control may stunt the natural processes of growth and postpone the day when the younger churches will be able to carry their full share of the world-wide Christian program.

If you in the West ask when your missionary responsibility will be discharged, we would answer, not until our strength as Christian groups in our lands is commensurate with the demands of our task. When is the responsibility of any big brother in the family fully discharged? Are not all of us, younger brothers and older brothers, responsible for sharing our best with each other as long as life lasts?

Because we are one body in Christ, we beseech you to "pray for us." Your ministry of intercession is your greatest contribution. Missionaries and material help can never supply us with those fruits of the spirit, and those spiritual resources which are the result of the intercession of others on our behalf.

In a real sense we are of your own blood and flesh, partaking of your weaknesses and still powerfully influenced by your counsels. When, therefore, you study or criticize us, you are studying and criticizing yourselves, for we are your offspring. Much in our body of Christian belief and in our church organization has been transported to us unchanged. As our strength and freedom increase, we hope to develop greater individuality. We are no longer babes in the household of faith, wholly dependent on your care, we are maturing children in the same household with you, created by God, Himself, as in times past you also were created by Him. We are, therefore, sons and brothers with you, seeking to work out our Father's will and sharing with you the responsibility of assisting in our Father's good purpose of world redemption. We are part of the same body of Christ, having the same inner light and the same outward mission. With you, we constitute one fold and there is one Shepherd.

Have faith in us while we express Christian truth and experience in categories of thought, forms of worship, and institutions of life which are peculiarly our own. Naturally what you have brought us from the West is in terms of your peculiar heritage and every-day experience. We do not undervalue this contribution. You could bring the truth, as you see it in Christ, in no other form. While Christ belongs to no single race, civilization or culture, it is a fact that the vessels in which the universal truths, as revealed in Christ, have come to us are peculiarly Western. Thus, by no fault of your own, we find that the churches established under your missionary effort are often Western in architecture, in ecclesiastical organization, and in their forms of worship. You have taught us to observe your Christian holidays. We would now attempt to Christianize our own festival days. We have sung your hymns, accompanied by your Western instruments and we would not give up these hymns for they express the universal longings of the human heart, but we would add to these a Christian hymnology of our own. We have accepted your interpretation of God in the person of Christ as expressed in your vehicles of thought and life and for this we shall never cease to be grateful, but now we would

enrich that interpretation by naturalizing it and giving it a form and expression more peculiarly our own. We have accepted your Christian rites and ceremonies along with your ecclesiastical machinery, now we would evaluate all this in the light of our own needs, culture, heritage and genius as a people. We have read your translations of the Bible and your Christian literature and for this we stand in eternal debt to you, but from now on, we are impelled by the desire to translate the Scriptures for ourselves and to begin at least to contribute our bit to the world's rich storehouse of Christian learning. Will you of the older churches set us free for this creative endeavor? Your earliest missionaries longed to see this day. Will you believe in us and support us while we make Christianity as indigenous in our lands as it is in yours?

Home Churches With a World Program and How They Do It

Which is First, Current Expense or Benevolence? There are many trustees, and sometimes pastors, who have felt that the church must look after its own expenses and by making the current expense appeal first and strongest they were sure of securing at least that much. Our conviction after we have watched it a good many years is that this is the wrong policy. Emphasis upon giving for the most unselfish cause produces best results for both objects.

We have come to the conclusion that the person who catches a vision of a world enterprise and gives largely toward that end, has expanded the vision and spirit within him so that his gifts to current expenses also will be more generous as a result of it. Therefore. we have in our presentation from year to year, placed about five times as much emphasis upon the benevolent side of our budget as we have upon the current expense side, and we find it easier to raise treble the amount of current expense now than we used to raise, though during the same time we have increased our benevolences five times. When current expenses need to be increased we put the argument to our people that if it costs more to do our work it must naturally cost more elsewhere to do the work of the Kingdom, therefore, if we give more for our local field we should also give more for the world field.

Don't Penalize the Missionary. We disagree with the idea that if a church is to build buildings for itself it must penalize the missionary side of its work. In other words, it is a wiser policy to first play fair with the world-wide enterprise and in the light of our obligation there plan our building enterprise and its finance. Better plan to take longer to pay the building fund and maintain the missionary finances on an adequate basis, than proceed on the expectation that for a few years practically everything is to be put into the building fund and then the church will come back to a proper benevolence ratio. This last policy is dangerous because it gets the people out of contact with the larger appeals, with the deepest motives for giving and with a primary interest in a world task.

More for Others Than Ourselves. The church is a force, not alone a field. It is an organization to achieve the work of the Kingdom, not simply a club composed of people who are looking after themselves. The amount of surplus which we can produce to turn into the unselfish world-wide work of the Kingdom, is the gauge by which we measure ourselves. If we lower that we feel

we have gone backward no matter what we do for ourselves. If it takes a larger part of the financial steam we can generate to turn our own wheels than the part we can throw into pulling the load of the Kingdom, we feel we are admitting defeat. "More for others than for ourselves" is the slogan which our men hold up before the congregation and it has resulted in our benevolence report showing at times thirty-five per cent more raised on that side than on the side of the current expenses.

Information is Needed. An underlying need in developing the spirit of giving is, of course, the need for actual information. People can be enthused into giving for a time because of some slogan, or because others are doing it, but ultimately, giving must be based upon knowledge about the objective to which one gives, and upon the consciousness that it is reasonable to give to that worthy object. In line with this policy we have, of course, pursued the ordinary methods of education along missionary lines which include not only preaching from the pulpit, use of the usual denominational literature, use of study books, study classes, and scores of missionary reading courses, but we have also emphasized two or three other phases of missionary education.

OUR MINISTERS ELSEWHERE

This list appears in the top right-hand corner of the Lake Avenue Baptist Church, Rochester, New York.

Rev. and Mrs. S. D. Bawden, South India
Dr. and Mrs. J. S. Carman, Ongole, India
Rev. and Mrs. P. A. MacDiarmid, Africa
Rev. and Mrs. Donald Fay, West China
Ishihara San, Tokio, Japan
Elizabeth R. Vickland, Nowgong, Assam
Charity Carman, Toungoo, Burma
Rev. and Mrs. E. R. Brown, Los Angeles, Cal.
Ruth Makeham, Youngstown, Ohio
Beatrice Underwood, Stewart, Nevada
Rev. Tsuneyoshi Shimoda, Rev. Kawshichi Murakami, Rev. Kanegi Natahara, Rev. Kaizo Ito — Inland Sea, Japan

Projects in Terms of Persons. First, we have attempted to acquaint our people with the members of the missionary staff of our church (including seven Christian nationals.) These missionaries are selected in accord with the usual denominational policy that a church which contributes as much as the salary of a missionary is entitled to consider a specific person as a member of its missionary staff. As is generally understood, the money is paid through our general missionary societies, administered by them as usual but our church sustains a peculiar relationship to the missionary or national selected. We have carefully attempted to divide our interests between home and foreign. Our foreign missionaries are in Japan, China, India and Burma. Our home representatives are in Mexican work, Indian work and Christian Americanization work. This enables our people to think of these various fields and tasks in terms of personalities whom they have come to know and love. We endeavor to have every missionary when home on furlough, not only come to the church and speak but stay a while, meet our people, go into our homes and become one of us. We list them and speak of them as ministers of our church. Our calendar carries the two groups of names, "Ministers Here" and "Ministers Elsewhere."

As another method of interesting our people we have asked our missionaries to place in a room where we have a missionary exhibit, mementos, pictures and various curios from their fields. Around these we gather interesting stories from their experiences to be told to our children. A missionary superintendent uses these curios and the pictures of the missionaries as the basis for missionary talks to the younger departments of the Church School. The children also, at the White Gift time, select special objectives in connection with some of our missionaries to which they give by departments and classes.

A Memorial Missionary. It is wise to capitalize any event that will impress upon the children the relationship which they have to work being done on the missionary field. For ten years our children, by their Christmas gifts, have been supporting a missionary in Japan. This worker is a brilliant Japanese woman, head of a Kindergarten Training School. She is supported as a memorial missionary in memory of one of our Church School children who died at the age of seven years and who had expressed the hope that when she grew up she might be a missionary in Japan.

A Movie Helps. Pictures of our ministers elsewhere are run upon the calendar from time to time and in addition we have purchased a moving picture camera which we send with films to the different fields, asking the worker to take pictures of his work sending the films to us for development and presentation on the screen here. At that time the story of his work, the needs of his field and other items are made topics for talks. This form of instruction makes a splendid course for the Wednesday Night Club, for a missionary study program of the specific fields in which our church is interested.

(From "Putting the Church on a Full Time Basis," by A. W. Beaven, D.D., Pastor of the Lake Avenue Baptist Church, Rochester, N. Y., with the permission of the publishers, Doubleday, Doran and Company.)

That Woman's Missionary Society

How did the Women's Missionary Society come into existence? Did it just happen, because the whole church was aflame with missionary zeal and it seemed wise to have a group of women working separately? Or did it represent the desire of women in the church to find some expression for their new sympathies and widened interests which seemed to meet no particular response or helpful consideration in regular church channels? Were the "benevolent females" forced to go off and think for themselves because no one would bother to think things out with them in those early days? Were they a vital element in inspiring the great missionary endeavors of the whole church, men and women?

The whole history of women's organizations in the church bears witness to a determined seeking, on the part of women, for a share in knowing and doing the Master's Will, and the plans and methods evolved came out of the hard school of experience with quite enough opposition to explain some present day difficulties.

However those beginnings came about, the century of growth in women's organizations has brought together an orderly host of millions of church women pledged to definite missionary obligations that cover great fields of education and relief and command great contributions of money and volunteer service.

They have not been content with denominational organizations but have entered larger areas of cooperation on missions than have any other section of the church. Such interdenominational agencies as the Federation of Woman's

Foreign Missionary Socieites and the Council of Women for Home Missions and such enterprises as the common mission study books are but samples of the great effort on the part of missionary women to coordinate activities. They have reached out to the women of other nations also in the observance of a yearly World Day of Prayer.

Hardly a hamlet of the country is without its little group of missionary women carrying on a continuous program of education and activity. And almost every pastor of every denomnation has in his congregation a possible asset or liability to the entire missionary atmosphere of his church in the Women's Missionary Society which probably is the oldest organization in his church.

If he is a wise and observant pastor, he will realize that something has happened to these women, as well as to their organizations, in recent years. These church women are thinking quite differently about things than did the devoted women who formed these societies and are full of queries about matters accepted without question by their fore mothers. The new problems and changing aspects of missions, the new place of woman in world activities, the demands of the younger generations for changed attitudes, the new perils of an industrialized world, the diminution of missionary giving, all of these drive them to their religious leaders for guidance and advice. Ofttimes they sense the fact that such leadership is not forthcoming in any of their immediate church contacts. Or, again, some of them come out into broader vision of missionary motives, only to find such visions unwelcome or considered as interference with church needs and plans. And many of them have increasingly found new fields for themselves in the philanthropic and civic organizations which welcome the counsel and guidance of church women.

Therefore, if I were the pastor of a congregation I would think hard about that Women's Missionary Society in my church. I would study its composition; its aims; its educational program; its financial efficiency; its effect on general church life.

I would check up on it by occasional attendance upon its meetings, by sympathetic inquiry as to its plans and difficulties, by private collection of casual remarks made concerning it by other church members.

I would compare it with the standards set for such women's organizations by general church bodies, Boards, conference groups or interdenominational agencies.

I would likewise compare it with other local organizations of women outside or inside the church in the community.

I would inform myself concerning the contribution of service given in the past through this organization and be deeply appreciative of the devotion and self sacrifice that has gone into its continuous service to the church.

I would be sympathetic with the great aims and purposes that underlie such a society and I would say so publicly and often. For I would realize how much influence the pastor of a church can exert in commending good enterprises and enlisting the 60% of church women not yet interested in missions.

I would seek help and suggestion from the women in the Missionary Society as to the improvement of the missionary spirit in the whole church. And I would thereby open my way in turn to help improve, strengthen and enlarge the missionary program and methods of the Women's Society.

Above all, if I were the pastor, I would show myself sympathetic and helpful and understanding with a group who are sincerely trying to solve the problems of their own day and who may be an asset of great value to the whole work of the local church and the whole program of the Kingdom of God.

Therefore, I would feel it worth while to help those women in that Missionary Society.—(*Mrs. D. E.*) *Eva Waid.*

Material for Missionary Sermons and Addresses

Why Foreign Missions? "The Missionary enterprise is an absolute essential of a vital religion. If western civilization has corrupted Christianity we will free ourselves of these corruptions partly by viewing them from some universal perspective. Nothing will do as much to purify the Christian religion as the effort to make it universal; for every effort to make our religion universal must result in a renewed attempt to free its universally valid elements from the accretions of western history.

Furthermore the missionary enterprise is one of the few enterprises of mankind which seek to free men of their parochialisms and to make the idea of universal brotherhood real. If we renounce such an effort how can we retain the validity of the whole Christian conception of human nature and human destiny?"—*Dr. Reinhold Niebuhr*

"And I, if I be Lifted up." Never before has the spirit of Jesus been so widespread and powerful in my country as it is now. The successive misfortunes which have hefallen Japan have made her introspective and humble. We are dissatisfied with the philosophy of materialism and are turning to more spiritual bases of living. The writings of Emerson, Thoreau, Tolstoi, Whitman and Dumas are being widely read. An edition of half a million copies of Les Miserables has just been sold out. I recently preached for three nights in Osaka to audiences which averaged three thousand. There were more than eight hundred converts, few of whom, I must admit, due to the repulsive coldness of the Christian church, have been taken effectively into any religious organization. Most of the imperial household is now Christian. There are 180 Christians in the social service department of the Tokyo imperial government. The newspapers have become as friendly to Christianity as to Buddhism. I am optimistic over the future of true Christianity in Japan."—*T. Kagawa.*

The Contributions of Missionaries. "The missionaries have done much more than to put a few million Asiatics through the formal process of becoming members of this or that denomination. They have brought the best there is in Christianity, as a religion, to the serious attention of millions who have not and will not become Christian in name. And this is back of all the more obvious gains in the way of education,sanitation, and medicine, which even the missionary baiters concede.

"The score to the credit of the missionaries is not measured by the statistics of converts. Their merit outside of the strictly religious field is also great. They are the most generously disinterested and creditable representatives of the West who dwell in the East. They are the wholesome and much needed offset to the bad element among the foreign commercial people and to the fox-trotting tourists. They are an important factor for international goodwill and friendliness. They have not robbed the Eastern countries nor approved their political exploitation, although they have been used for centuries by foreign powers as an excuse to justify such exploitation. Now they resent that and are demanding of their own governments that old injustices be ended and that no more crimes against Asia be committed under the guise of making it safe for Christianity."—*Charles A. Seldon in "Are Missions a Failure?"*

Appreciation of Missionaries. "It was my privilege, not many weeks ago, to visit an old lady, the mother of one of our medical missionaries in North China. She keeps a basket of letters by her side, letters all written by her son in China. She showed me some of those letters, and I noticed how carefully and lovingly her trembling fingers touched the pages. She also spoke longingly of her desire to see her son once more before she is called to God. Yet she knows the chance for that is small, for she is already more than eighty-five. But this deep love and longing for her son is not the only thing I saw that afternoon. I saw also shining out from her the joy of sacrifice and consecration which has enabled her to give her son to the service of the Lord. When one sees such acts of devotion and sacrifice cheerfully borne in the name of Jesus that another people may also come to know God, then one begins to realize what it must have cost men and women here in the West to have a share in this work. So for myself, and for many others of my countrymen, who have come to know God our Loving Father and Jesus our Saviour through the work of the missionaries, I thank you."—*T. Z. Koo.*

The Word of an Eminent Journalist. "I hold no brief for the missionary* * *I am not even religious in the orthodox meaning of the word* * * *But I have known missionaries, and have observed the results of their labors in every great field and evangelistic endeavor, from Persia to Polynesia, from the Congo to the China Seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice or ignorance.

"I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak first-hand about so many missionaries. It has often seemed to me that no class of public servant—I use the term in the broader sense—has been so persistently maligned, and so generally misunderstood as the missionary* * *Yet though maligned, misrepresented, miserably under-paid, often desperately lonely, frequently facing death * he has pursued the tasks assigned him with a courage and devotion which merit the admiration of every right thinking man and woman."—*E. Alexander Powell.*

Versatile Ministers in Rural Africa. A splendid illustration of the way in which missionary education is serving the needs of rural life in Africa is to be seen at Old Umtali in Southern Rhodesia. The particular service of this institution is the training of a large group of "pastor-teachers" who go out annually into the surrounding territory to assume responsibility for the direction of practically the entire village life. These versatile men organize a little church in their village and conduct Sunday service. They also start a school in which they teach for five days a week. On Saturday they conduct a health dispensary at which medicines are given out to distant villagers who often walk miles for a little relief. After school and in the early morning they teach agriculture and gardening to all who will learn. School teachers on week-days, ministers on Sunday, doctors by night and Saturdays, and agriculturists between times! Truly a strenuous life but a very useful one in the native African village, and one for which the mission station receives loyalty and homage throughout the countryside.—*Mabel Carney.*

The average income for one-fifth of the human race is less than five cents a day.

When the Foreign Mission Board Faces a Deficit. Will you close the hospital in Meshed in Persia? It is 600 miles to the nearest hospital westward at Teheran, 1,200 miles to the nearest southeastward at Peshawar, 3,000 to the northeastward at Peking. There is an area as big as the whole of the United States with one hospital. Will you shut up that one?

Will you close the boy's school at Jullundur in India? In spite of political agitation and unrest Mr. Jamal-u-din, the son of a Christian convert from Islam, has been strong enough to hold his own and to maintain his school, and when on the day of the arrival in Bombay of the Prince of Wales a hartal was proclaimed in Jullundur by the ultra Nationalists and the shops were closed and the boys ordered to stay away from the schools, the Christian high school went right on with its work with the full attendance of its students. Thousands of Mohammedan and Hindu parents in India know enough to prefer and support a school where boys are held under firm discipline and where Chrstian principles are grained into their lives. Will you close this school?

Will you withdraw the evangelist from the districts where he is the only preacher? There are stations of our Church in Shantung which have each of them a population to evangelize as great as the population of Michigan or Iowa or Minnesota or New Jersey. Will you discontinue the offer of the Gospel to these?—*Dr. Robert E. Speer.*

A Study in Comparisons. I recall a day in Africa when Dr. Tucker said: "Now, we will go off and visit several villages, some heathen and some Christian, but we will not tell any of them that we are coming." I tell you now that the biggest sceptic on earth would have had some difficulty in maintaining his position had he been there and tried to do so. I would not have said one word to him. I would have let him see what I saw and hear what I heard. What would he have said? He would have said that the whole spirit and tone and look of the one village was one thousand years different from the outlook and appearance and spirit of another village. In one villiage we saw the chieftain's home just as it had been centuries ago, surrounded by huts for his wives—he was very generous in the number, I may say; but at any rate, each one had a little home for herself; there was that much in favor of the system.

Then there was a joss house, with its symbols of ancient superstition, proving the power of the witch doctors, and all those things which have haunted our memories as we have studied the ancient life of the people of Africa. Everything there was exactly as it had been before any missionary went there. I went to villages of that type.

Then I went to another village where I saw a church with a bell, and was told by the doctor that every morning every family in the village went to family worship together in that church. Their roads were different, the gardens were different, loaded with beautiful flowers, and there were orchards with lovely fruit trees and running streams. One ring of the bell and they came together and sang for us, and we saw in their faces indubitable proof that Jesus Christ does in the twentieth century, too, put His name on the foreheads of his people. You can see and feel the differences; the transforming power of our God is in evidence in every part of the world.—*Dr. Endicott.*

British India's total expenditure on Education in 1926, including municipal, local, provincial and central government was less than one-third the sum spent for public school education in New York State.

Our Debt Unpaid. Of the 12,000 Student Volunteers who have sailed since the organization of the Student Volunteer Movement, only approximately 500 have gone to preach Christ and to live Christ's way among the followers of Islam. Is that a fair proportion—one twenty-fourth of our total number of Student Volunteers since 1886 to those who constitute almost a fourth of the non-Christian world?—*Milton T. Stauffer.*

Where Christ is Not Known. "Perhaps the most startling fact about the unoccupied territory in India from the Christian standpoint is that India's villages number nearly three-quarters of a million, whereas the returns show that no more than 39,727 villages have Christians living there." The acuteness of India's need for more aggressive and widespread evangelism is further revealed by the fact that it was possible for Bishop Azariah to say not long ago that there were in India today 100,000,000 people not merely not evangelized, but not even within sound of the Gospel.—*Alexander McLeish.*

No Messengers of "Good News." Of the 670 Police Station districts in Bengal, each having an average area of about 100 square miles and a population of about 70,000—237 have not one single Christian, which means that 16,590,000 of that one Indian province are still without a Christian witness—*W. Carey.*

Is the Sheer Physical Need of Millions Being Met? It would be a conservative estimate to say that of the more than 700,000 small towns and villages of rural India in which approximately 90 per cent of the population live, there is probably not more than one educated physician to every 50,000 of the popuplation. This must be compared with one to every 700 in the United States, and one to every 1200 in England, at the present time.—*Dr. W. J. Wanless.*

Neglect of Indian Moslems. Christians in the West have no excuse for their long neglect of Mohammedan India, There are approximately seventy million Moslems in India to-day and about 5,500 Protestant missionaries. If the Moslem population received its proportionate quota of these missionaries, over a thousand would be giving their full time to evangelistic work among Mohammedans. Yet the total number of missionaries concentrating on and equipped for evangelistic work with Indian Moslems is at the time of this writing less than twenty.—*Milton T. Stauffer.*

Extravagance or Efficiency and Economy. Each dollar spent in this missionary business accomplishes ten times as much as a dollar spent at home. Take the case of one suburban town near New York, Each dollar given for the hospital in that town provides 1/17 of the expense of one patient. In our foreign mission hospitals each dollar given by the home Church provides the support of ten patients.

In the schools in this same town there are 3,314 pupils and the cost of the schools per annum is $395,000, or $119 per pupil. And the grade of these schools does not go above the high school. On the foreign field the total cost of our schools to the home Church, including the salaries of all the missionary teachers, is approximately $1,500,000. There are 110,653 pupils,—an average cost per annum of $13 per pupil as compared with $119, and our foreign mission schools include colleges, universities and graduate schools. The business is efficiently and economically done. It challenges any one's closest scrutiny.

—*Dr. Robert E. Speer.*

PRAYER FOR FREEDOM FROM RACE PREJUDICE

"O God, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman soldier, and suffered his cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom He lives. Amen!"—*Mornay Williams.*

Protestant evangelical work in Latin America is still in its initial stages. Six million square miles or about four-fifths of the Continent remains almost entirely untouched. To those who would say that Latin America is Roman Catholic we would cite Baudrillart who speaks of the enormous size of the parishes and says that they are so vast that it is a practical impossibility to look after them and that therefore whole regions are neglected. "There is no preaching and no sacraments. In such districts 70% of the children are unbaptized and 80% to 90% of them are born out of wedlock."

An immense area which includes Arabia, Persia, Mesopotamia, Turkey and North Africa forms the keystone of the Moslem arch and the task there is scarcely begun. In Arabia there are not 20 Christians in a population of 4,664,923. The total Moslem population of North Africa is 13,613,469, while the estimated Arab and Berber protestant communicant membership is but 140.

If we took all the missionaries in India and planted them down well outside the region of all established work, we could begin the whole missionary task over again and leave enough territory still unoccupied to repeat the process yet again.—*Alexander McLeish.*

In the interior of the great island of Borneo and the greater island of New Guinea the foot of the messenger of peace has never trod.

Of the area in China now claimed and supposed to be served by foreign missionary societies, over 300,000 square miles are still relatively unworked.—*Milton T. Stauffer.*

"In India there are single missionaries today who have districts of three-quarters of a million people scattered in five hundred villages."—*Robert E. Speer.*

Last year the Foreign Mission Boards of the United States and Canada sent out fewer than 700 new missionaries. It is estimated that North American churches should be sending out each year not less than 1400 young people if the missionary staff around the world is to be maintained at its present strength. Each year the home field absorbs not less than 12,000 for the ministry alone and if one reckons all types of Christian service (as is done on the foreign mission fields), we find that there are vacancies or calls for full time Christian service in North America for not less than 26,000 new recruits each year. What is 700 for the world against 26,000 for ourselves?

"After all, the essential fallacy underlying the contention that we ought not to send missionaries abroad until the situation is better in America, lies in the assumption that in order to help meet America's needs one must work in America, and that in order to help meet China's needs, one must work at the task in China. Such an assumption is entirely without foundation."

Only in comparatively recent times has evangelistic work been taken up in Indo-China. There the need is represented by one Protestant communicant to every 43,471 of the population.

In West Africa the importation of gin has increased from 156,145 gallons in 1920 to 1,273,670 gallons in 1926. Within five years the importations of wines, ale, beer, etc., have increased 430.9 per cent.

In Africa there are 843 languages and dialects spoken, none of which are in printed form save those that have been reduced by missionaries. There are still 743 tribes that have no Bible in their language.

During the last forty years Christianity in India has progressed more than any other religion, the increase in the number of adherents being 155.2 per cent as compared with 14.9 per cent for Hinduism and 37.1 per cent for Mohammedanism.

Per capita giving to foreign missions in different denominations ranges from $6.50 per capita in the United Presbyterian Church to $1.00 or less per capita in such denominations as the United Lutheran, Disciples of Christ, and the United Brethren. In one of our largest denominations, less than 60% of the communicants contribute anything to benevolences. In another large denomination there are prosperous States in which the communicants give less than $1.25 per capita to foreign mission work.

A recent study of overchurching and underchurching in the United States revealed the following statistics:—

One hundred and thirty-seven villages scattered all over the United States, which had village populations ranging for the most part between 500 and 2500, had in the village proper an average of 5.6 churches. Regional averages ranged from 4.9 for the Middle Atlantic villages to 7.3 for those of the far West. Seventy-six of these villages, or more than half, had from four to six churches; and forty additional villages had each more than six churches. One village had eleven, twelve and thirteen churches each; and two villages had fifteen churches apiece.

A village of central Pennsylvania, which has something over 600 people in the village proper and rather more than 1900 people in the whole community, has eighteen, one for every 107 persons. These churches belong to nine denominations, so that certain denominations have two or three churches in different parts of the area. Eight of the churches have less than twenty-five resident members each.

The United States Commissioner of Education tells us that there are now approximately a million students in our colleges and universities, which is over fifty thousand more than in all other countries of the world combined!

Total Number of Missionaries Decreases. In the last three years mission sending agencies have sent out only approximately 75% of the new missionaries for which funds were appropriated, according to statements received by the Candidate Secretary of the Student Volunteer Movement. In spite of the fact that many mission boards are laboring under severe financial conditions, many of their Candidate Secretaries have said that they are unable to find A1 candidates to fill the places for which funds are ready. From 750 to 1000 new missionaries should sail in 1929 if only suitable candidates can be found.

The number of new outgoing missionaries dropped from 1731 in 1920 to 558 in 1927. In 1927 the number of new Volunteers was actually less than the number of newly appointed missionaries, being only 66% of the total.

Dr. Lennox recently made the statement that to maintain the missionary staff of North American churches at least 1200 new missionaries per year are required. Not since 1921 have as many as 1200 new missionaries sailed in any given twelve months.

Telling Missionary Stories to Children

There are certain *objectives* we need to keep in mind as we tell missionary stories.

First, what results do we hope for in the lives of our own children? Among such results are: A *feeling of kinship* with children in other parts of the world. This implies getting past such barriers as differences in language, customs, clothes, and all other externals, to the real children of other races as you tell the Story.

Second, A *desire to share* with the other children of the world the things which they may lack that make our own lives richer and fuller. This may include a sense of the love of and for God as interpreted by Jesus; schools; medical care; such material things as are needed; even toys and time to play.

Third, an *appreciation of the gifts* we have received from other peoples. The major emphasis here should be upon spiritual gifts. The fairy stories we love have come from many different lands. The beginnings of medicine, our alphabet, many other contributions which make our lives rich, even the knowledge of Christianity itself, we owe to people of other countries. Perhaps a warning is needed at this point, lest in speaking about gifts from other lands we unconsciously condone bad labor conditions, particularly child labor.

When *selecting a missionary story* such questions as the following might be asked: Does this story picture boys and girls of other races or classes as really human, quite like our own boys and girls in essentials? Does it show the needs clearly, yet in such a way that the children here will not only pity and sympathize with the persons about whom the story is told, but will respect them also? Does it minimize such differences as differences in dress and in manners? Or does it make wearing Western clothers, eating with a fork, and speaking English synonymous with Christianity?

As a general principle, it is wise to tell a sufficient number of stories about one group, with a central character or characters, so that the children will feel that they really know the people. Many Primary children have come to look upon Musa, Kin Chan, and Chuma (the principal characters in "Musa, Son of Egypt," "Kin Chan and the Crab" and "The Call Drum") as real friends. This feeling of friendship would not have developed had there been only one story about each.

So much for choosing the story. Now for the telling of it. A story might be the best possible and yet fail in its purpose because it is poorly told.

The most important thing in telling a story is really to know it. That means more than simply reading over the story. It means knowing it in its component parts; analyzing the story so that you are conscious of the relative importance of each incident, then arranging these in sequence so that you achieve a climax.

After the sequence has been arranged, it is necessary to go through the outline again with this query in mind. Which, if any, of the incidents are unimportant to the climax? Which even hinder the climax? When I find such incidents, I cut them out. Were I to leave them in, I should never reach the climax at all, or should only reach it after a fruitless and diverting excursion, and the effect of the climax, when finally reached, would be weakened, perhaps destroyed.

Another important concern is to check over the incidents to see whether there are enough details. If not, you must supply them. But where will you get such details, you may ask. From your own information supplemented by your imagination. This means, of course, that you must have more information than can be included in the story.

In preparing to tell a story we need to give particular attention to *the way we begin.* "Well begun is half done" is true or nearly true in telling any story. At least a good beginning gives the teller of tales the chance he might otherwise miss to get to his real message.

May I suggest that for children an abstract statement, even from the Bible, is not a good beginning. The beginning must be short, suggest action, be concrete, and introduce the characters in a way to make the listener want to know more about them. Probably the two places where beginnings can best be studied are in the stories Jesus told and the old fairy stories, those that have been handed down through many generations of children and have been worn smooth with much telling. It is rewarding to study the beginnings of these stories and find what complete pictures are made with only a few words.

As important as the beginning of the story is its end. How few of us know to stop when we are through. Trust your story. If its a good one and is well told, it will carry its own message. Again we might study the stories Jesus told.

There are many simple suggestions for telling stories that add to their charm, such as direct discourse, pause before the climax, simplicity and naturalness of manner. It is the business of the story teller to make the listener see the events he is reciting. As he tells of what he sees, the listener gets more than just what the story teller says. He gets the story plus the recounter's reaction to it. For instance, you see a little Indian girl go into a shop in the bazaar and buy a toy camel. You tell a child of the incident. He knows what you have told him, but he senses also what your reaction was to the little girl as you watched her.

Of course your *stories need to be graded.* If you are telling a story to children, you will probably choose one written for that age group. Your story will then be told with them only in mind. The difficult thing about telling stories in a church service is that there are so many other people who must listen. What are you going to do about them? My advice is, forget them. If you can't do that, at least you can keep the children and their need uppermost. Don't spoil your children's story by trying to make it suit the adults.

—*Elizabeth Harris.*

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